
Contribution of the Missionary Historic and Ethnographical Museum of the Kazan Spiritual Academy

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Abstract:

The urgency of the problem under study is conditioned by the increased interest of contemporary researchers in the problems of interethnic and interconfessional interaction. In the second half of the XIXth - early XXth centuries a major religious and educational, missionary and ethnic-political institution in Russia, the Kazan Theological Academy was one of the leading centers for studying the history, culture, ethnography and the languages of Turkic, Finno-Ugric and Mongolian peoples.

The purpose of the study is to present objectively the contribution of the Missionary Historical Ethnographic Museum of the Kazan Theological Academy to the study and the preservation of the historical and cultural heritage of the Russian state peoples. The museum extensive collections became the basis for modern museums. During the study, the experience of the creation and the functioning of the only missionary historical and ethnographic museum in Russia was analyzed, its contribution to the preservation of spiritual and material culture, written and printed sources, the informative base about the life and work of the multinational and multi-confessional people of the Volga, Urals, Siberia and the Far East was determined.

Based on archival materials, the authors revealed the features of the museum activity at the Kazan Theological Academy. In the course of the topic research, the authors succeeded to identify and collect a huge amount of diverse materials (historical, linguistic, ethnographic ones) about the peoples of Russia, which are of great practical importance for the study of modern interethnic and interfaith relations origins in the Republic of Tatarstan and Russian Federation.

The materials of the article can be useful to anyone who is interested in missionary politics and modern ethnic-political processes in Russian Federation.

Keywords: History, Missionary Historical and Ethnographic Museum, Kazan Spiritual Academy, Missionary Policy, Historical and Cultural Heritage, Peoples of Russia.

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1. Introduction

Recently, in Russia, due to the actualization of the national and confessional components in the regions and the subjects of the country, the problem of professional competence development in interconfessional problems, interethnic conflicts resolution and in the removal of inter-ethnic tensions has become acute one. Humanities are becoming increasingly important in the study of ethnic properties and phenomena, national structures and relations. The study of the historical and cultural heritage and the languages of the peoples and nationalities of Russia acquires an important theoretical and practical significance.

The interaction among the adherents of various faiths was most clearly manifested in the Middle Volga region after the collapse of the Kazan Khanate in 1552. The Russian government conducted an active large-scale missionary policy towards the Turkic, Finno-Ugric and Mongolian ethnic groups and the peoples of the Volga-Urals region. Its main goal was the rejection of the Muslim religion, forcible baptism, Russification, the creation of a special education system and its institutions, as well as special missionary orthodox organizations, like the Brotherhood of St Gurius. The enlightening, missionary policy of the Russian state towards the peoples of the Volga region has been reflected in the works of many Russian scientists (Islaev, 1999, Dimitriev, 2002, Taimasov, 2004), as well as in the works of Western specialists (Bennigsen & Lemercier-Quelquejay, 1967; Pipes, 1993; Werth, 1997; Geraci, 2001; Hosking, 1997; Pelensky, 1974), and others.

Kazan Theological Academy in the second half of the XIXth - early XXth century was a major spiritual, scientific and educational institution, the conductor of the Russian policy on Christianization and the Russification of non-Russian peoples. The teachers of the missionary departments of the Academy (1854-1920), studying the peoples of multinational Russia, simultaneously performed an important scientific mission - they created a huge collection of items of material and spiritual culture, written sources. In the beginning of the 20th century the rich collection fund became the basis for the opening of the unique Missionary Historical Ethnographic Museum in Russia.

2. Methodological Framework

The methods of research are based on the use of a set of modern principles and ideas - ideological, epistemological and logical ones, which play an important role in the study of the events, the stages and the trends of the Missionary Historical Ethnographic Museum development on the basis of the mission departments at the Kazan Theological Academy.

The methodological basis of the research was made by general scientific methodological principles and the methods used in historical science. The following principles of historical knowledge were taken as a basis for the study:

- the principle of historicism, requiring the consideration of any historical phenomenon in its development, the identification of the specific features of each phenomenon, and the factors that cause it;
- the principle of integrity, which requires the approach to the study of each phenomenon as the system of interrelated elements and the causes that determine them.

The methods of systemic and complex analysis made it possible to create an integrated picture of the Missionary Historical Ethnographic Museum formation and development at the Kazan Theological Academy. Taking into account the specifics of the studied object, statistical and sociological methods were used.

When they study the history of the peoples of the region, a comprehensive approach was applied, involving the involvement of knowledge from different scientific fields and scientific disciplines, their synthesis and adaptation to the subject of the research being presented - the identification of nature and the specificity of geographic, economic, social-historical conditions and national-cultural characteristics interaction.

The ethnic-genetic approach was used in the process of the study, which made it possible to determine the nature of ethnos interrelations; to know the "man-nature" relationship with the reference to specific ethnic communities; to approach the solution of ethnic problems from the standpoint of respect for the deep layers of people life, their spiritual essence and national consciousness.

The study was carried out on the basis of the social-cultural approach, which involves the consideration of history through the interaction of society and culture, and systemic and comparative-historical approaches were also applied.

3. Results

In the second half of the XIXth - early XXth centuries the Kazan Theological Academy conducted fundamental and original research into the history, ethnography, languages and culture of the Turkic, Finno-Ugric and Mongolian peoples of Russia. The teachers of the Academy (1842-1920) made a significant contribution to the historical and confessional study of the peoples of Russia, to the development of national education and enlightenment in Russian, contributed to the policy of people integration into a single cultural, educational and information space of the Russian state.

The development of the Missionary Historical Ethnographic Museum took place on the basis of missionary offices at the Kazan Theological Academy. Therefore, the scientific research of teachers and the graduates of the unique missionary offices in Russia on the history and teachings of Christianity, Islam, Buddhism, and pagan beliefs of peoples and nationalities were of great importance for the preservation of

the historical and cultural heritage (Ilminsky, 1887, Malov, 1891; Ostroumov, 1876; Mashanov, 1881; Zhuze, 1899; Koblov, 1916). They laid the foundation for the gathering of the museum's collection fund. As was noted by the Russian Islam scholar, Professor of Cologne University Mark Batunsky, students and teachers of the anti-Muslim branch of the Kazan Theological Academy "... were the first professional missionaries of Islam in Russia" (Batunsky, 1987).

A large layer of scientific information, the subjects of spiritual and material culture of the peoples of Russia, accumulated by the students, the graduates and the teachers of the missionary departments of the Academy during numerous missions and expeditions in 1854-1920, formed the basis of the museum funds at the Kazan Theological Academy (Zhuravsky, 1999; Geraci, 2001; Valeev, 2009; Khabibullin, 2013).

The missionary departments at the Kazan Theological Academy were established in 1854: "Gentiles and pagans who are in the Dioceses of the Kazan Spiritual and Educational District, three genera: a) Tatars, b) the peoples of the Mongolian tribe, c) Chuvash, Cheremis and Votyak. All these tribes speak different languages and have their own mistakes in relation to faith, therefore: 1) It is necessary to open three parallel missionary offices at the Kazan Theological Academy for the development of seminarie mentors and missionaries who can act on a) Tatars, and b) the Mongolian tribe and c) Chuvash, Cheremis and Votyak. 2) In these departments those students of the higher and lower branches are placed who want to be missionaries, or mentors at the end of the Academic course in Seminars of the Kazan Spiritual Educational District within the languages of the indicated tribes and on missionary subjects; The pupils of those dioceses in which there are the mentioned tribes should be placed in these departments" (National Archives of the Republic of Tatarstan, Fund 10. Inventory 1. Case 827. Sheet 39; National Archives of the Republic of Tatarstan, Fund 10. Inventory 1. Case 1324. Sheets 96-97 t.). Thus, four missionary branches were opened at the academy: 1) anti-schismatic, 2) anti-Muslim, 3) anti-Buddhist and 4) Cheremis-Chuvash.

The lecture classes on ethnography and languages of Tatars, Kirghiz, Bashkirs, Chuvashes, Mari, Udmurts, Mordvins, Mongols, Buryats, Kalmyks, Ostyaks, Samoyeds, Yakuts, Chukchi, Tungus, Manchurians, Koreans, Golds, Gilyaks, Koryaks and other peoples of Russia were conducted at the Missionary Departments of the Kazan Theological Academy. Thus, almost all peoples and nationalities of the Volga region and the Urals, Siberia and the Far East became the subject of study.

The creation of the offices greatly contributed not only to the integration of a large part of non-Russian peoples in a single Orthodox (Russian) cultural and educational space (primarily Mordva, Udmurts, Mari, Chuvash), but also to the wide introduction of the ethnic-national component in the educational process, as well as the search for new, more effective pedagogical concepts necessary for Orthodox cultural and religious enlightenment of non-Russian peoples (Khabibullin, Shaidullin & Batyrshin, 2014).

During the years of fruitful cooperation between the teachers of the Missionary Departments at the Kazan Theological Academy with the representatives of various nations and faiths, a large number of documentary sources, scientific reports, books and other subjects reflecting the culture, the way of life, the customs, the national holidays of many peoples of Russia was accumulated. Most of these valuable items were collected in the Missionary Historical Ethnographic Museum of the Kazan Theological Academy, which was organized in 1912 at the Academy fundamental library. And officially the museum was opened in 1913 in accordance with the decree of the Holy Synod on January 9, 1913 (the National Archives of the Republic of Tatarstan, Fund 10. Inventory 1. Case 11571). The museum was created on the basis of the collection of subjects of ethnography, archeology, paleontology and numismatics. These collections were in the library of the Academy, becoming a part of its fund after the dissolution of the Munich cabinet, the cabinet of rarities and the cabinet of natural history, functioning at the Kazan Theological Academy during 1848-1870 as training and support units. Since 1913 the museum has been an educational and auxiliary institution for the students of the missionary department at the Academy, since 1915 - additionally for the students of the missionary two-year courses at the Savior-Preobrazhensky Monastery, located in the south-western part of the Kazan Kremlin.

The main tasks of the missionary historical and ethnographic museum were to study, to increase and to use historical, cultural, scientific values and materials relating to the history and ethnography of the Russian Empire peoples, the popularization of ethnographic knowledge, scientific research in the field of material culture, spiritual life, traditions, and the history of peoples. The materials from the museum funds were used in the educational and research activities of students, teachers and in the scientific activities of the Academy missionary department.

It should be noted that a huge role in the organization of the museum, in its successful functioning was performed by its unique director - the doctor of comparative linguistics, the professor of the missionary department at the Kazan Theological Academy, the Turkologist, the ethnographer, the folklorist N.F. Katanov (1862-1922). In a short time (it functioned during 1912-1919) the museum became a full-fledged cultural and educational center not only of the Academy, but of the entire Kazan. It should be noted that after the museum was closed, its collections were replenished with the funds from other museums in Kazan. We can say that with N.F. Katanov's arrival to the academy, the scientific component of the research was strengthened. For example, the magazine "Foreign Review" was founded in a such a way, the number of articles in the "Orthodox interlocutor" on the history of missions and on the ethnography of the peoples of the Volga region, the Urals, Siberia, Asia and other regions and areas increased sharply, the ethnographic museum was established, the interest of students to the missionary branch increased, the number of dissertations for the degree of candidate of sciences devoted to ethnographic subject has increased. He directed the work on the acquisition of the museum fund, establishing temporary and permanent contacts with individuals and organizations

that either delivered or possessed the objects of museum significance. In the Journal of Incoming Papers from the Director of the Historical Ethnographic Museum at the Kazan Academy named after N.F. Katanov, 58 persons and institutions were named that donated the items to the museum (National Archives of the Republic of Tatarstan, Fund 10. Inventory 1. Case 11528). Hierarchs, priests, missionaries, teachers, collectors, local historians, patrons, teachers and students of the Kazan Academy, the employees of other museums, as well as the workshops that produced consumer goods and art crafts are among them (Nazipova, 2000). Archimandrite Innokenty (Yastrebov), Bishop Alexy (Molchanov), V.I. Ivanov, the priest Jacob Tikhomirov, professor of the Kazan Theological Academy I.M. Pokrovsky, N.F. Katanov, P.V. Znamensky, E.A. Malov, M.G. Ivanov, Archimandrite Gury (Stepanov), N.V. Nikolsky, G.A. Filippov, associate professor of the academy hieromonk Amfilohiy (Skvortsov), et al. were among the donors and the suppliers of exhibits (National Archives of the Republic of Tatarstan, Fund 10. Inventory 1. Case 11358).

A great value for the increase of funds was represented by the donations of the Academy teachers. Many had many year experience in missionary work. For example, Archbishop Innokenty (Ilya Ivanovich Yastrebov, 1867-1928), an associate professor of the Academy at the Kalmyk language department, visited the Kalmyk uluses of the Astrakhan province several times to study the language, life and religious beliefs of the Kalmyk people, traveled to Siberia, improving experience in missionary activity and studying the language of Siberian Mongols (Minutes of meetings of the Kazan Theological Academy Council in 1890, 1891). The valuable collections of Buddhist, Mongolian, Kalmyk and Buryat idols and other objects of domestic life of these peoples (National Archives of the Republic of Tatarstan, Fund 10, Inventory 1, Case 11358) were donated by the orientalist, the Academy Professor of Missionary Objects Department, the Archbishop of Suzdal Guriy (Alexei Ivanovich Stepanov, 1880-1938).

A rich collection of more than a hundred items brought from Mongolia was donated to the museum by the expert in lamaism, hieromonk Amfilohiy (Skvortsov Alexander Yakovlevich (1885-1937), later the Bishop of Yenisei and Krasnoyarsk). The items included the images of Buddhist gods and goddesses on the canvas, made of terracotta, bronze, wood and papier-mache, the xylographic boards for prayer printing, the accessories of shamanic cult, rosary, Chinese coins and much more (Report on the state of the Kazan Theological Academy in 1909-1913, 1913; The minutes of the Council of the Kazan Theological Academy meeting in 1907-1913, 1891; 1913). Upon his return in 1914 from a two-year mission to Mongolia, in addition to scientific and teaching activities, he took an active part in the fate of the museum, being the assistant director (Damaskin, 2002).

Another source of the museum collection development is the scientific expeditions of the Academy graduates. Since 1842 Kazan Academy carried out the collection activity actively, in which students participated. At the same time, during the

museum creation, a significant contribution to its foundation increase was made by the graduates of the Academy, which was explained by the nature of their activities. The graduates of the Academy were sent as the missionaries to different, and sometimes to the most remote regions of the Russian Empire. Preaching Orthodoxy among non-Russian peoples, they came into contact with their life, got acquainted with the history, customs, traditions, reflected in the monuments of material culture and written sources, which were collected and then given to the academic museum. The written sources included travel and other notes, letters, diaries and essays in which the customs, knowledge and skills, language, oral epic, music, dance, games, mythology, rituals, crafts, traditional forms of communication, signs and symbols, etc. were recorded.

Due to such records about the diverse life of an individual people, the fund of intangible cultural heritage was created, representing the combination of traditional forms of cultural activity and people's beliefs. This fund could provide an invaluable assistance in the educational process. Unfortunately, this task was not realized due to the short-term functioning of the museum.

The development and the expansion of the museum fund promoted the development of research activities, which were determined by the tasks of documentary evidence and sources of knowledge accumulation, their processing, and also their use in the educational process. The content of this work, depending on the profile of the museum and the specialization of the foundation, was conditioned by the need for a comprehensive study of the ethnic-cultural development of the Russian Empire peoples. The collection of the museum was developed as a number of collections that reflected the culture of the multinational population of the Russian Empire. It gave the idea about the confessional-ethnic diversity of peoples that existed by the end of the nineteenth century. The museum collections contain many interesting information on the history and ethnography of the Volga region, the Urals, Siberia, and East Asia peoples, which are of great interest to modern researchers.

4. Discussions

This problem was dealt with by Russian and foreign experts. However, the problem was considered for the first time in this author's aspect.

5. Conclusion

The relevance of the research is determined by the growing interest on the part of state structures and society as a whole towards the problems of interethnic and interconfessional relations, the protection of indigenous people rights and the preservation of national and cultural diversity. The integration of vast areas of the Middle Volga region into the Russian state from the second half of the 16th century became the starting point in the development of the Russian polyethnic and poly-confessional space. The peoples of Russia have become a special subject of

scientific organization and society study. The teachers of the Missionary Departments at the Kazan Theological Academy made a significant contribution to the study of history, culture, ethnography, languages, religious beliefs of the Finno-Ugric, Turkic and Mongolian peoples of Russia. The missionary historical and ethnographic museum became the only such museum in Russia. The museum collected a huge number of various materials (historical, linguistic, ethnographic ones), the objects of material and spiritual culture and life of great importance for the study of the history of peoples.

6. Recommendations

The materials of the article can be useful for everyone who is interested in missionary politics and modern ethnic-political processes in Russian Federation during the writing of general works on the history of the peoples of Russia during the reading of lecture courses on Russian history.

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